A

SERMON,

Preached at

BARBICAN,

ON

SUNDAY, AUGUST 16, 1741.

On OCCASION of the DEATH of the late REVEREND and LEARNED

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HEBREWS vi. 12.

—But followers of them, who, through faith and patience, inherit the promiſes.

THIS epiſtle touches on a great variety of ſubjects. And though the force of the reaſoning, in ſome particular paſſages, may not be ſo eaſily comprehended by *us*, for want of underſtanding more exactly the phraſeology and cuſtoms, the opinions and *prejudices*, of the *Jewiſh* nation in thoſe diſtant times; yet the ultimate ſcope of it, and the general view of the argument contain'd in it, appear plainly to have been this, ſo to eſtabliſh the faith, and animate the zeal, of the *Hebrew* converts to chriſtianity, that they might continue firm and unſhaken in the holy profeſſion which they had embraced.— The religion of *Chriſt*, being reduced to plain reaſon and truth, was offenſive to *bigots* and *enthuſiaſts* of all parties. They revil'd and derided it for being adapted to the ſtate and exigencies of *human nature in general*, and not to the circumſtances and prepoſſeſſions of *particular countries*; for being a religion of the *heart*,

and not of the *body*, and *animal ſpirits*; for requiring *inward ſimplicity*, and *purity* of *conſcience*, and not *external ceremony* and *ſplendor*. In conſequence of which, they, who openly declar'd themſelves to be diſciples of *Chriſt*, were almoſt every where deſcrib'd under opprobrious characters, and harraſſed by a moſt inhuman and ſevere oppreſſion. And ſurely in ſuch hard and perilous times, when the rights of conſcience were unjuſtly invaded, when an inflexible integrity was treated as a crime, and puniſhed with the utmoſt rigor, and thoſe who were faithful to God, and ſteadily adhered to the ſacred cauſe of truth and virtue, had nothing before them but thegloomy proſpect of contempt and public infamy, of the loſs of their worldly ſubſtance, and of their liberty too, the moſt invaluable outward privilege of human life, and, to compleat their calamity, were ſurrounded, as it were on all ſides, by the diſcouraging terrors of an ignominious and violent death; in a ſituation, I ſay, ſo full of danger and perplexity, and to which mankind, from inſtincts implanted in their nature, have ſo univerſal an averſion, the *ſtrongeſt conſolations* were neceſſary to ſupport their ſpirits, the moſt *weighty* and *affecting arguments* were proper to be ſuggeſted to allay their fears, and compoſe their minds to magnanimity and fortitude, and no *diſſuaſives* could be uſed too *powerful*, or too *awful* and *awakening*, to deter them from the ſhame and guilt of apoſtacy. And, in a more eſpecial manner, were ſuch

ſuch methods fit to be taken with reſpect to the *Hebrew* Chriſtians, who, from the ſecret veneration they ſtill retained for the religion in which they had been educated, and which they really thought to be of *divine original*, were more likely to deſert their new profeſſion, than ſuch as had been converted from *Pagan* idolatry, and the extravagant, and, in their own judgment, unnatural deluſions of mere *fanaticiſm* and *impious ſuperſtition*.

The Author of this epiſtle therefore, (who, very probably, was St. Paul) with a view to confirm their reſolution, and to prevent their renouncing the truth through the influence of temporal motives, and a dejected puſilanimous temper, argues with them from ſeveral topics of the greateſt poſſible importance and weight — from the vaſtly *ſuperior excellency* of *Chriſt*, the miniſter of the *goſpel* diſpenſation, not only to *Moſes*, the public founder and adminiſtrator of the *Jewiſh* oeconomy, but to the *Angels* alſo, who were employ'd as inviſible inſtruments, to deliver, with circumſtances of awful pomp and ſolemnity, the *law* from mount *Sinai* —— from the *higher* and more *eminent advantages* reſulting from the *goſpel*, with reſpect to the future world, and the immortal ſtate of our exiſtence, than could, in the nature of things, *poſſibly* ſpring from the *Moſaick* inſtitution —— and from the *excellency* of faith in it ſelf, and the extraordinary *effects* it is capable of producing in raiſing and exalting the human mind to

the utmoſt perfection and dignity; and the *baſe degenerate temper* of wilful apoſtacy from the truth through ſhame or cowardice, which, as it renders our nature vile and deſpicable, and unworthy of the eſteem of all *intelligent* beings, muſt, of courſe, deprive us of the favour of the ſupreme and infinite governor of the univerſe, who is the only ſource of ſubſtantial and laſting felicity. Upon theſe, and ſuch like, principles, the Apoſtle earneſtly exhorts the Chriſtians, to whom this epiſtle is addreſſed, to *hold faſt the profeſſion of* their *faith without wavering* *; to *take heed*, that *there* was not *in any of* them *an evil heart of unbelief, in departing from the living God* †; *not* to be *ſlothful*, or contract an habit of *irreſolution* and *indolence*, which *depreſſes* the ſoul and deſtroys its *vigour*, and conſequently indiſpoſes it not only for more *difficult* and *uncommon* trials, but for the *ordinary* duties of the Chriſtian life, and the regular practice of *all moral* virtues: And finally, in the words of the text, he urges them to reflect on the *worthy examples* of thoſe upright and pious men, who had finiſhed their courſe with bravery and diſtinguiſh'd honour, and, being filled with a *generous ambition* of arriving at the ſame height of glory and happineſs, to *be followers of them, who, through faith and patience, inherit the promiſes.* In diſcourſing farther from theſe words, I ſhall,

In the FIRST place, briefly propoſe ſome *rules* and *reſtrictions*, which are neceſſary to be care-

* *Heb.* x. 23. † Chap. iii. 12.

carefully obſerved by us, in *imitating* the *examples* of thoſe that have gone before us in the ſincere profeſſion and practice of Religion, and, particularly, the *example* of their *faith* and *patience*. And then,

SECONDLY, inforce the advice given in the text, by ſhewing that there are the higheſt poſſible *reaſons* to engage us to comply with it.

The FIRST thing I have undertaken is, to lay down ſome neceſſary *rules* and *reſtrictions*, in *imitating* the good *examples* of thoſe who have gone before us in the ſincere profeſſion and practice of religion, and, particularly, the *example* of their *faith* and *patience*. The examples of great and illuſtrious perſons, who were remarkable for the *ſuperior ſtrength* and *conſtancy* of their virtue, are, without doubt, juſtly held in high veneration, and propoſed as *patterns* for the reſt of mankind to copy after. For this, there is an evident foundation in reaſon and the frame of human nature, becauſe they not only *inſtruct*, but powerfully *perſwade*; they excite *admiration*, inſpire *reſolution*, work upon the inward native ſenſe of *ingenuity*, and *attract* and *animate* to exalted and divine improvements. When we ſee the moſt ſublime and *heroic* virtue, as it were, *ſubſtantiated* by being exhibited in real characters, the ground of *deſpondency* and *inactivity* is, in a great meaſure, removed, and we are not only prompted, but *encouraged*, to *excel*.

But

But there are two *extremes*, to which mankind are unhappily ſubject. The one is a *baſe* and *ſluggiſh* temper, ſo depreſſed by indolence, or ſo weakened, diſarmed of its reſolution, bereft of all its honour, by the intoxicating pleaſures of vice and luxury, as to feel within itſelf no *aſpirings* after true dignity; and, conſequently, to be in a manner incapable of a great and worthy *emulation*. The other leſs common error is, a too *ſtrict* and *cloſe* imitation of bright and diſtinguiſhed characters; which, where the circumſtances are *different*, will degenerate into a ridiculous and offenſive *affectation*, and may poſſibly betray us in ſome inſtances, through the intemperate fervors of a heedleſs and indiſcreet zeal, into more *unwarrantable* and *hurtful* exceſſes. The *firſt* advice that I ſhall give, therefore, is, not to follow the examples of any perſons, however celebrated for their wiſdom and piety, or for the *ſteady* and *intrepid* temper of their faith and patience *implicitely*; but to examine and ſift them with impartiality, and endeavour to ſeparate their *defects* from their excellencies—that in this, as well as in all other caſes, we may make ſound *reaſon*, and not haſty and indeliberate ſtarts of *paſſion*, the director and guide of our conduct.

Again: It is abſolutely neceſſary, to our forming a juſt eſtimate of *particular actions*, that we ſearch into the true *ſprings* and *occaſions* of them, that we conſider the *ſituation* and *character* of the agent, and the *views* and *motives* by

by which he was influenced and determined; becauſe, without this, it is impoſſible for us to know, in ſeveral caſes at leaſt, whether theſe actions *deſerve* and *demand* our imitation, or, indeed, whether they are *right* and *fit* in themſelves. For the *very ſame* inſtances of outward conduct, as they are differently *circumſtanced*, and flow from different *principles*, may be either eminently *wiſe*, or as remarkably *abſurd*,—*moral* or *irregular*—proofs of a *ſober* and *rational piety*, or marks of a *heated* and *blind enthuſiaſm*. And, therefore, unleſs this point be fixed with a tolerable degree of exactneſs and good judgment, we may happen *intirely to deſert*, or, however, *widely to vary from*, the pattern which we pretend to copy after, even when the *external behaviour* in both is the *ſame*.

From hence we are naturally led to another rule, *viz.* that in following examples which are propoſed to us, and moſt of all diſtinguiſhed and ſingular examples, we endeavour to find out theſe parts that are more immediately adapted to our own *condition*, to our *ability* and *rank*, and the *relative ſtations*, in which the allwiſe providence of the ſupreme diſpoſing mind hath thought fit to place us. For beſides thoſe virtues, that are *immutably* and *univerſally* neceſſary to a *good* character, and ſuch as are directly ſuited to the *peculiar* character and relations which *we* ſuſtain, we ſhall probably, upon reflection, find ſome other parts to which we are not

not *capable* of attaining: And to attempt *theſe* may be as injurious, as well as unſuitable and unbecoming, as the diſcharging our *proper* obligations, and the duties of religion which bind *invariably* in *all* circumſtances, is beneficial, praiſe-worthy, and amiable. And as it will, I believe, plainly appear, if we conſider the ſubject impartially, that theſe *peculiarities* relate not, in many caſes, to the *habit* and *inward temper* of piety and moral rectitude, but chiefly to the *outward expreſſions* and *demonſtrations* of it; it muſt be highly expedient for us (with reſpect to ſhining examples, which we find within us a generous and aſpiring emulation to reſemble) to make a diſtinction between the *general character*, and the *particular actions* that *illuſtrate* and *diſplay* that character. Thus, the *habit* and *inward temper* of piety, of generoſity, of benevolence and mercy, may be *imitated* in *all* characters, be they ever ſo noble and excellent. But it is obvious to the common ſenſe and experience of all mankind, that there are ſome *particular expreſſions* of piety and obedience to God, particularly in the life of *Abraham*, who is diſtinctly mentioned in the Verſe following the text; there are alſo ſome *acts* of benevolence, ſome *diſcoveries* and *proofs* of a generous and merciful diſpoſition which are not *univerſally imitable*. And finally, there are ſome inſtances of *faith* and exerciſes of *patience*, which, being evidently adapted to *ſpecial* exigencies, cannot in reaſon be required of all. So

that

that the *inward*, *i. e.* the *real* and *proper* character may be *one* and the *ſame*, where there is a neceſſity in the nature of things, that it ſhould ſhew itſelf by *different* actions.—I thought it uſeful juſt to hint at theſe things, not only becauſe *all* the characters that are moſt highly celebrated in ſcripture (excepting that ſingle finiſhed pattern, which the Son of God himſelf has ſet us) are ſhaded and blemiſhed by *many*, and ſome of them by very *groſs*, imperfections, and of conſequence we may prejudice our own virtue by following too *cloſely*, the perſons ſpoken of in the text; but becauſe it is evident to reaſon that *all* examples muſt be *rightly* underſtood, and *judiciouſly* copied, in order that the tranſcript may be honourable and uſeful to *ourſelves*, or of any real ſervice to *religion*.

I ſhall only add one obſervation more before I conclude this head, and that is, that by imitating the *faith* of holy men in former times, who have born a courageous and undaunted teſtimony to what they thought was the cauſe of God, we are by no means to underſtand ſubmitting our *judgment* implicitely to *theirs* in *uneſſential* and *doubtful* points, which, in every age of the church, have been the ſubjects of debate and controverſy; becauſe, as they were all *fallible*, this muſt expoſe us to many *unavoidable* errors; and as they have ever been *divided* in their ſentiments, it muſt lead us into a labyrinth of *endleſs confuſion*. And beſides,

ſides, the text itſelf has, if it be duly weighed, effectually guarded againſt all miſtakes of this kind.—For what is the *faith*, which we are therein exhorted to *follow*?—It muſt ſurely be that *alone*, by means of which the perſons, whoſe examples are recommended to us, maintained their integrity againſt the moſt violent aſſaults made upon it, and came at length to *inherit the promiſes*. It could not then be any of theſe dry and unaffecting ſpeculations, which, inſtead of exciting to the *practice* of religion, ſerve rather to divert our attention from it, which are incapable of raiſing the mind to *ſublime views*, and inſpiring *magnanimity* and *force* of *reſolution*; but a ſtedfaſt *faith* in God as *the rewarder of them that diligently ſeek him* *, and a firm *perſwaſion* of the *truth* of his *promiſes* grounded on the abſolute rectitude of his nature, and his unchangeable veracity. This excellent principle let us endeavour at all times to cultivate, to carry it to its utmoſt degree of *efficacy*, and improve it into a fixed *unconquerable* habit. But if, inſtead of reſting here, we run into the *extreme* I have before mentioned, we ſhall only render ourſelves remarkable for a negligent and raſh *credulity*; and can, with no more propriety, be allowed the honour of having imitated the *faith* of thoſe great and brave men who are propoſed to us as patterns, than we might be ſaid to tread in the ſteps of their *patience* (who ſuffered when they could not *honeſtly*

* *Heb.* xi. 6.

neſtly avoid ſuffering, and purely for *conſcience ſake)* if we *voluntarily* expoſe ourſelves to *unneceſſary* perſecutions thro' an ungoverned *forwardneſs* of temper, and an *over-officious* and *precipitate* zeal. I now proceed,

In the ſecond place, to enforce the advice given in the text, by ſhewing that there are the moſt weighty and powerful *reaſons* to engage us to comply with it,—by being *followers* of *the faith and patience of the* SAINTS*. And the firſt and *chief* reaſon of all, which unconteſtably demonſtrates this to be our higheſt wiſdom and intereſt, is, that the end which they had in view, and were ſure of attaining by their *efficacious* faith and *perſevering* integrity, is the moſt *conſummate felicity* that the nature of man is capable of. It is expreſſed in the text by *inheriting the promiſes:* The *ſum* and *perfection* of which, as they had been *before* given in terms of a more obſcure and indeterminate meaning, is included in that great *promiſe* of the goſpel,—*eternal life* †. Nothing more then can be neceſſary in order to determine, whether this be an *end* worthy to engage our moſt *ſollicitous* and *intenſe* purſuit, and the ſecuring which will infinitely *over-ballance* all our preſent *conflicts* and *ſufferings*, than to enquire a little into the nature of that *eternal life*, which we are taught to expect as the future reward of an *uncorrupted* and *inflexible* virtue. And, in general, that it will be *a perfect life*, according to the *rank in*

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nature, and the *capacity*, of thoſe who are to be the ſubjects of it, may, I think, be reaſonably inferred from hence; that it is deſcribed, in the New Teſtament, under the moſt alluring and magnificent images, which *neceſſarily* raiſe in us the idea of all that is *great* and *deſireable*. And in this view of it — as it reſpects the *ſoul*, which is not only the *nobleſt part* in our compoſition, but, properly ſpeaking, the only *ſeat* of *life*,— it muſt be,

In the *firſt* place, the *perfection* of *intellectual life*, ſuited to, and glorioufly exalting, thoſe internal rational faculties, by which our nature appears cloathed with ſuch conſpicuous *dignity* above that of mere *animal* creatures —— The reaſon of mankind even in the preſent ſtate, limited and imperfect as it is, is capable of making very conſiderable diſcoveries. It can furniſh us with a great deal of uſeful knowledge, with reſpect to God the author of the univerſe, to the wonders and curioſities of nature, and the general ſcheme and operations of providence. But notwithſtanding all that may be ſaid in favour of its *natural* ſtrength and excellence, and the *extraordinary* improvements of it in ſome particular minds, of a more elevated genius and unwearied application, it muſt be owned, in general, to be but obſcure and confuſed in points of high importance, where more clear, diſtinct, and adequate conceptions of things are extremely deſireable. The *animal part* of our conſtitution is a clog and an incumbrance upon the mind;

mind; *carnal paſſions* darken it, and obſtruct its operations; *prejudices of education* pervert it; *popular opinions* enſlave it: *Objects of ſenſe*, and *trifling amuſements*, engroſs our attention, and the cares of life diſtract us. And to inſtance, particularly, in our knowledge of God, how lame and defective is it! How divided, inconſiſtent, and childiſh, are the ſentiments of mankind even about the ſupreme and infinite Being, the object of their adoration, and the ſpring of their happineſs! The greateſt maſters of reaſon are perplexed in their notions of his *ſelf-exiſtence* and *immenſity*, and loſe themſelves in metaphyſical ſubtilties, and blind diſputes. Others, being guided by tradition, or wild through enthuſiaſm, or forming their ideas of the all-perfect Being by their own paſſions and prejudices, entertain wrong conceptions even of his *moral character*; imagining him to be a capricious arbitrary ſovereign, a partial, ſtern, inexorable judge: And by ſuch dark and gloomy fancies they not only derogate from his abſolute perfection, but torment themſelves with ſuperſtitious fears, deſtructive of the peace and comfort of their minds.

But in the future *everlaſting life*, the ſenſitive nature being purged and refined, we muſt of conſequence, be much better *diſpoſed* for *intellectual* purſuits; and it may juſtly be ſuppoſed, that even the *reaſoning faculty* itſelf will be *enlarged* and *ſtrengthened*. --- And what a vaſt privilege muſt it be, to have the underſtanding always

ways *clear* and *vigorous*, and the deciſions of reaſon that are now ſlow and laborious, and built, oftentimes, on groundleſs preſumptions and conjectures, *eaſy*, *quick*, and *certain*; to be eſtabliſh'd in true and worthy apprehenſions of God without that *confuſion* which attends our preſent inquiries, or any mixtures of *dangerous error*; and diſcern diſtinctly, in proportion to the capacity of our finite, though perfected, nature, the conſumate and moſt amiable beauties of his moral character?---- What *inexpreſſible* pleaſure muſt it be to be able to account for many *myſteries* in providence, which now offend and puzzle human reaſon; to ſee how the *ſeeming irregularities* of the creation all conſpire to anſwer ſome grand deſign; and that what appears *intricate* and *evil* to our contracted underſtandings, to our preſumption and ſelf-conceit, is, upon the whole, perfectly harmonious and well ordered, and a demonſtration of the boundleſs wiſdom, and ſupremely adoreable goodneſs, of the Maker and Governor of the world?---- What *exalted* delight muſt it yield to contemplate the works of God in their *immenſity*, *variety*, inimitable *ſtructure*, admirable *uſes*, and their *ſubſerviency*, even in the *minuteſt* parts, to the regularity and order of the whole *natural* ſyſtem, and the general good of the *moral* world? An examination of the *works* of *nature*, all, who have had any experience that way, will allow to be a moſt agreeable employment; and the farther we carry our inquiries, every *different*

rent object affording *new* matter of wonder and curioſity, the more highly are we entertained: How then ſhall we be tranſported, when nature, in its inmoſt receſſes, is more thoroughly expoſed to our view, and we diſcover inumerable beauties, inumerable ſtrokes of exquiſite and divine workmanſhip, which are beyond the *reach* of our *preſent faculties?* The ſight of a *new country*, of a *new face* and *ſcene* of things, is apt to give us very pleaſing ſenſations: What then muſt we feel when we ſurvey *new worlds*, each particularly fitted to receive and ſupport the race of creatures that inhabit it; all the *intelligent* ſubject to one univerſal law of reaſon; and where there are any *mere animals*, theſe actuated by inſtincts, ſuited to their *peculiar* conſtitution and circumſtance? --- The very imagination repreſents to our thoughts an idea of pleaſure, ariſing from a conjunction of objects *new*, *great*, and *beautiful*, from an admiration, reverence, and love of our Maker, on traceing the footſteps of his wiſdom power and goodneſs, as is not to be deſcribed; a pleaſure, that, in the proſpect of it, fills and *enlarges* the mind, and gives it a conſciouſneſs of its high *original*, and ſuperior dignity.

Now that this *more perfect knowledge* of the frame of nature, and the conduct and operations of providence, and, conſequently, of the Author and Governor of univerſal nature, is one part of the happineſs of the *upright* in their *immortal life*, may very fairly be preſumed, be-

cauſe

cauſe it is the nobleſt exerciſe of *reaſon*, and one of the moſt ſuitable branches of happineſs that an *intelligent* creature can enjoy: And, beſides, it is ſtrongly intimated in theſe words of St. *Paul*, — *now we ſee through a glaſs darkly, but then face to face; now I know in part, but then ſhall I know even as I alſo am known* *. For though he who form'd the mind of man muſt always have an eaſy *acceſs* to it, and can communicate, *immediately*, all that knowledge of his perfections, which we are capable of attaining to by our own application and ſtudy of his works; yet, that it ſhould be acquir'd, at leaſt in a great meaſure, in the *natural* way, which is the proper *employment* and higheſt *improvement* of our rational powers, is moſt conformable to the *methods* of his providence in *all other* caſes: And ſuch knowledge being more ſtrictly *our own*, of native growth and culture, and, of conſequence, more praiſe-worthy and honourable, muſt, of neceſſity, yield us greater ſatisfaction, than if we received it *paſſively* by a ſuernatural revelation.— I ſhall only add, that the knowledge I have been ſpeaking of, as conſtituting one branch of our future felicity, will not be matter of mere *amuſement*, of mere ſurprizing and delightful *ſpeculation*, but attended with the moſt ſubſtantial advantages; as it will conſtantly maintain in us ſuch a reverence of God, ſuch an eſteem of, and delight in, him as the original, and grand exemplar of all moral excellence, as will effec-

* 1 *Cor.* xiii. 12.

tually

tually engage us to the love of virtue and universal goodneſs, and to aſpire after the higheſt degrees of it, in imitation of his perfect character. Which leads me,

Secondly, to take a ſhort view of the future *eternal life*, which is the appointed reward of a ſteady *fidelity* to *Chriſt* under all our preſent trials, as it is the *perfection* not of *intellectual* only, but alſo of *moral life*. Thus conſidered it riſes as much, in reſpect of real inherent worth, above *intellectual* perfection ſimply and abſtractedly conſidered, as *rectitude of temper* is more honourable in itſelf, and the ſource of more ſolid happineſs, than mere *exactneſs of judgment*, and *juſt ſpeculation*; and, conſequently, it will appear in a ſtronger light, than it could do under the firſt repreſentation which I have given of it, to be a recompence vaſtly ſuperior to the utmoſt poſſible merit of our *faith* and *patience* under the ſharpeſt temporary ſufferings. — Poſitive duties indeed, which are ſuited to the weakneſs and imperfection of the *preſent ſtate*, will *hereafter* ceaſe of courſe, becauſe the reaſons of their inſtitution will be entirely ſuperſeded: but works of *moral* and *intrinſic righteouſneſs* are of *immutable* obligation, and muſt, *for ever*, be the chief rectitude and glory, and the ſupreme ſatisfaction of all reaſonable beings. Accordingly, St. *Paul* * informs us, that *charity never faileth*; and the ſame, by a parity of reaſon, muſt hold true as to all other *moral qualities*, which are *equally*

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* 1 *Cor.* xiii. 8.

founded on the *unalterable* nature of things. But there is this comfortable difference in the ſtate of the *faithful*, when inveſted with *immortality*, from what it is at preſent, that all their virtues will be more pure and refined, their love to God more ardent and uninterrupted, their zeal and devotion more unmechanical and rational, and at the ſame time more lively and tranſporting, and their benevolence to their fellow creatures more ſublime, ſtrong, and extenſive. They will then feel none of thoſe mixtures of weakneſs, and of irregular and ſinful affections, which now corrupt and deprave their beſt ſervices, and retard their progreſs towards *perfection*. — And, ſurely, this muſt give us a very exalted idea of their happineſs, if our minds are not ſtrangely perverted by *prejudice*, or debaſed by *ſenſuality*. For the pleaſures of a *pure* and *regular* nature are as much preferable to the enjoyments of *ſenſe*, and the gratifications of a wanton diſtempered *appetite*, as the *ſoul* is ſuperior to the *body*, *reaſon* to *paſſion*, and the *life* of a *man* to that of a *brute*: Nay, they are of the *ſame kind* with thoſe of the ever-bleſſed God himſelf, and all intelligent ſpirits above us. And if the exerciſe of true goodneſs, though attended with many defects, yields the *ſincereſt* delight we are capable of in this life; how vaſtly muſt our *ſatisfaction* be *improved*, when our virtue is unalloyed and perfect, and we are thoroughly conformed, according to the capacity and degree of our nature, to the moral excellencies of the infinite Being? To

To what has been already ſaid, we may add,

In the Third place, that the happineſs of the future ſtate, which is promiſed as the reward of the *faith* and *patience* of the *ſaints*, is the *perfection*, likewiſe, of *ſocial life*. Man is evidently formed for ſociety, and endued with particular affections and inſtincts which ſtrongly prompt and direct him to it. So that, as he is now conſtituted, was he a *ſolitary*, he muſt, of courſe, be a *miſerable* being, and the moſt warm and vigorous principles and tendencies in his nature would be rendered quite uſeleſs. Upon which account we have the utmoſt reaſon to conclude, that the future immortal glory of the faithful will be enjoyed in *ſociety*; ſince there is no more certain rule than the *nature* of things, by which to judge of the *deſign* of the great Creator in forming them. Beſides, this groſs abſurdity follows upon admitting the contrary ſcheme, viz. that we ſhall be deprived, in the moſt *perfect* ſcene of our exiſtence, of the pleaſures of benevolence and friendſhip, the moſt *generous* and *refined* of all our pleaſures.

Indeed the happineſs of *ſociety* depends, in a great meaſure, on the principles and diſpoſitions of thoſe with whom we converſe, and is, in the preſent life, frequently interrupted by ſelfiſhneſs and pride, peeviſhneſs and ill-nature, by the gloomineſs and reſerved temper of ſome, and the unguarded freedoms of others; by inſolence on the one hand, and too quick a reſentment on the oppoſite ſide; by a variety of

little accidents, and a multiplicity of turbulent and unfriendly paſſions. Friendſhips are haſtily contracted, and as abruptly diſſolved; fancy and prejudice are, in numberleſs inſtances, the only directors both of our affection and diſlike; and an imaginary affront ſhall controul every ſoft impreſſion of humanity, and cancel all the obligations of juſtice and gratitude. Thus are we ourſelves the authors of our own miſery, and for the ſake of indulging a ſingular humour, an irregular appetite, an ambitious purpoſe, or the tranſports of an impetuous and unenlightened *zeal*, will not ſuffer human life to be ſo eaſy and agreeable a ſituation as the gracious Author of nature deſigned it to be. But if we made *one ſociety* with all the *wiſe* and *good* that have lived from the beginning of the world, men of the moſt ſublime views, the moſt amiable and generous diſpoſitions, the moſt exact and confirmed virtue; if we were joined *in ſociety* with perſons of the moſt exalted underſtandings, and the greateſt compaſs of ſubſtantial and uſeful knowledge; with *none* but ſuch as reſembled God in purity, truth, and righteouſneſs; with *none* but mild and benevolent ſpirits, who delighted in the happineſs of each other; if, as an addition to all this, we were admitted to *converſe* with *ſuperior intelligences*, and had the advantage of their larger improvements both to aſſiſt our reaſon, and exalt our morals: Could we imagine any thing more *deſireable?* Would it not be the very

perfection

perfection of *ſocial* happineſs?—But *thus* it will be, when we ſhall be united hereafter to the glorious and triumphant aſſembly of *the ſpirits of the juſt made perfect*, *to an innumerable company of angels*, *to* Jeſus *the mediator of the new covenant*, *and to God the* Creator, Lord, and *judge of all* *, the inexhauſtible ſource of light, life, and bleſſedneſs. Nothing indeed ſo greatly inhances the value of this *eternal* perfect *life* as this laſt conſideration, that it will be enjoyed amidſt the *brighteſt diſplays* of God's more immediate preſence, under his *peculiar* ſuperintending care, and the influences of his *ſpecial* favour. For from hence we are aſſured, that it will not be ſubject to *interruption* or *decay*, and that it cannot be in the power of any *malevolent* beings, who may repine at our happineſs, to *deprive* us of it. And perhaps, the gracious Beſtower of this conſummate felicity may communicate to the mind pleaſures of various kinds, beſides what directly reſult from the *perfection* of its *natural faculties*. For as he framed, and muſt, of conſequence, be intimately and thoroughly acquainted with *human nature*, and with all the *poſſible* ways in which it is capable of being *impreſſed*, he can certainly affect it with pleaſure or pain, by an infinite variety of methods, to us incomprehenſible. And from ſuch a pure, harmonious, and happy ſociety as has been above deſcribed, over which God himſelf is pleaſed graciouſly to *preſide*, all uneaſy doubts, all inward darkneſs and

* *Heb.* xii. 22, 23, 24.

and terror, all the dreadful effects of envy, revenge, and ſenſual extravagance, together with cenſoriouſneſs and unfriendly jealouſies, with the oppreſſion of tyrants, and the cruel rage of relentleſs perſecutors, muſt be for ever baniſhed.

This, which has been given, is a ſhort *ſketch* of the *perfect life* of the *ſpirit*, the nobler and divine principle in man, in its future ſtate of exalted and tranſcendent dignity.—The Chriſtian religion aſſures us farther, that the *body* will be re-united to it, in order to extend and compleat its happineſs. But whereas it is now a *feeble* and *decaying* frame, and has in it innumerable ſeeds and principles of corruption and death; it will be raiſed an *incorruptible* ſubſtance, and flouriſh in *immortal* ſtrength and vigour. Whereas the weight of the *ſenſitive* part of our compoſition oppreſſes the *rational* nature, and oftentimes overſpreads the mind with *confuſed* and *melancholy terrors*; it will hereafter be refined from all *groſs* and *diſturbing* paſſions, and *adapted* to the improveable and active nature of its animating ſpirit. And, finally, whereas the preſent body is conſtituted of *vile* and *coarſe* materials, and frequently polluted and waſted by diſtempers, which deface its *beauty* and *majeſty*; at the reſurrection it will aſſume ſuch a *glorious* form, as will render ſtrict piety and perſevering *patient* virtue highly illuſtrious in the ſight of angels and men: *Then*, as our bleſſed Saviour expreſſes it with the utmoſt force and elegance, *ſhall the righteous ſhine forth as the*

ſun

ſun in the kingdom of their father *.—They ſhall be crowned with honours inexpreſſibly ſuperior to the utmoſt pomp and magnificence of all *mortal* glories, advanced to a higher rank and order, in the intelligent and moral creation, than the *preſent* condition of human nature can poſſibly admit of, and be made like unto *the angels of God in heaven* †. They ſhall bear a part in the *employment* and *felicity* of angels, and reſemble them in their *holineſs* and *immortality*.

Should it be thought a little improbable, that the very *next ſtep* from human life, *depreſſed* as it now is, will be an elevation of holy and inflexibly upright ſpirits to ſuch *eminent* dignity, and to a *fixed unalterable* ſtate of moral perfection and happineſs, I deſire it may be conſidered, that though this ſeems to be *beyond* the *natural* intimations and diſcoveries of our *reaſon*, yet when it is propoſed to us, as it is in goſpel *promiſes*, upon the authority of a revelation clearly and ſtrongly atteſted, *reaſon* can make no *material objection* to deſtroy or invalidate this evidence. For nothing can be more agreeable to our *wiſeſt* apprehenſions of God's perfections and government, than that the rewards which he is pleaſed to confer ſhould exceed the ſervices of his creatures, and bear ſome proportion to his own *boundleſs munificence*. Nothing is more worthy the Infinite Creator and *Father* of all, than to advance to moſt *diſtinguiſhed glory* his

* *Matth.* xxii. 30. † Chap. xiii. 43.

his humble and obedient *children*, in order to *diſplay his own* ſupreme and abſolute moral rectitude, and his complacency and delight in *their* virtues.—And, perhaps, as mankind, in their *preſent* ſituation, are expoſed to ſuch a variety of unhappy prejudices, and obliged to controul the influence of ſuch ſtrong paſſions; as they are liable to be corrupted, to a very great degree, from a wrong education and the force of evil examples, and even to contract, from theſe cauſes, vitious habits, before they arrive to a ſufficient maturity and ſtrength of underſtanding to *diſcern* and *repel* the contagion; as they are ſurrounded with ſnares and dangers in more advanced life, forced to encounter with powerful temptations to vice, and ſtruggle with many diſcouragements, and oppreſſing difficulties, in order to preſerve a clear and untainted integrity: Upon *theſe* accounts, perhaps, it may be, that the wiſdom of God has ordained—that their reward hereafter ſhall be ſo remarkably great, and attended with this pleaſing circumſtance in particular, " that their *virtue* and " *happineſs* ſhall not be ſubject to *any future* " *hazard*."—That there is *any other* race of intelligent creatures in the univerſe, who labour under the ſame diſadvantages, and are clogged with equal difficulties as *mankind* moſt certainly are, we cannot pretend to ſay. One thing we are plainly told in the Chriſtian revelation, *viz.* that this was not the original condition of human nature. But that the reward even of *innocence* in the

the *primitive* ſtate of *rectitude* would have been any thing more than raiſing gradually (and ſtill in a way of *probation)* to the higheſt degrees of moral excellence and happineſs; that it would have been an *indefectible* condition, and conſequently the ſame with the reward of a ſincere and victorious virtue in a ſtate of general *diſorder*, and ſharp *perſecution*, Chriſtianity, that I know of, has no where informed us.—However, I offer this only as a *plauſible* account (which the light of nature does not oppoſe) of that ſupreme inſtance of the grace of the goſpel, the *promiſe* made to all the perſevering faithful, that in the future glorious world, to which they ſo ardently aſpire, they ſhall *ſin*, and *ſuffer*, and *die* no more *, but be *confirmed* in the perfection of their nature, and in the enjoyment of immortality, and of bliſs unutterable.

And as the greateſt *ſufferings of the preſent time* are *not worthy* to be compared with this ſuperabundant and *eternal weight of glory*, *reſerved in heaven* † *for* us; we ſee demonſtrated, beyond all juſt exception, the reaſonableneſs of a *ſtable*, *firm*, and *undaunted* temper, that not only the ſoft allurements of licentious ſenſitive pleaſure, and the deluſive pomp of temporal grandeur, cannot enervate and corrupt, but which alſo not even reproach and poverty, nor the proſpect of death itſelf, can ſo far *ſubdue* and *intimidate*, as to make it *bend* to any compliances that are unworthy the *conſcience* and *ho-*

* Luke xx. 36. † Rom. viii. 18. 1 Cor. iv. 17. 1 Pet. i. 4.

nour of a Man, and inconſiſtent with the immutable obligations of *virtue* and *piety*.

We ourſelves (God be praiſed) live in a more *quiet* and *temperate* age, than that in which Chriſtianity was firſt promulged, or wherein our own forefathers were ſo grievouſly oppreſſed (*reſiſting* many of them *unto blood)* by the inſolence and cruelty of their *Popiſh* perſecutors. But are we, becauſe our preſent ſtate is *comparatively*, and in reſpect of former more *enraged* and *turbulent* times, a *happy* one, exempt from all kinds, and from every degree, of *perſecution?* Are we not ſtill liable, if we freely follow our inward light, to be *defamed* and *vilified*, to be *ſlighted* and *deſerted* by our friends, and *rudely inſulted* by our adverſaries? May we not be deprived of many of the *conveniencies* and *deſireable accommodations* of life, and loſe the affection and favourable regard of thoſe on whom our very *ſubſiſtence* depends, by a ſtrict and ſcrupulous integrity? Are we not, in many caſes, ſtrongly tempted to ſuppreſs our *true judgment*, to make uſe of mean evaſive arts, and ſtudied ambiguities, in order to be *miſunderſtood*, and of conſequence, ſtrongly tempted to *prevaricate*, in a manner unbecoming our character, in points of conſiderable moment and influence? If theſe are all undeniable facts (as they moſt ſurely are) and if by means of the *reproach* and *popular odium*, which we are in danger of incurring by departing from principles commonly received, and making an open and ingenuous

ingenuous declaration of our ſentiments, we are cramped and obſtructed in our public uſefulneſs, in our enquiries into, or juſt and full illuſtrations of, the ſacred truths of revealed religion.—There is ſo much of a *violent* and *oppreſſive* ſpirit *yet* remaining among us, that the upright and conſcientious miniſter of Chriſt, eſpecially, has need of *patience*, and of a good ſhare of *reſolution* and *courage*, to maintain his character in ſuch a manner, that in the final reſult of things he may be approved of, and rewarded, by the righteous Judge of all, as a *good* and *faithful ſervant* *. I the rather chooſe to mention theſe things while I am ſuppoſed to addreſs myſelf to an audience of *Proteſtant Diſſenters*, becauſe it is in the power of the *Chriſtian ſocieties*, which are formed amongſt *them*, to remove from the miniſters, to whom they ſeverally ſtand related, the greateſt part, at leaſt, of the inconveniencies and grievances that have been above ſpecified. And I would willingly flatter myſelf, that to *juſtify*, and ſupport *honourably*, their own *claim* of religious liberty as one of the original unalienable rights of human nature, and from a hearty *deteſtation* of every practice that has the leaſt reſemblance of *perſecution* for conſcience ſake, *all ſuch*, eſpecially, will *unite* their endeavours, according to their ability and influence, to bring about this happy reformation. By means of which, as the *miniſters of Chriſt* will be encouraged to a more deliberate and impartial ſtudy of the holy ſcriptures,—not only will

* *Matth.* xxv. 21.

many incumbrances and difficulties be taken out of the way, which *now* frequently and dangerouſly beſet *their virtue*, and put *even their eternal felicity hereafter* to a greater *hazard*, than it would otherwiſe be at (which, ſurely, is a moſt *ſignal* and *commendable* act of charity)— but the knowledge of *true* chriſtianity, likewiſe, muſt, in all probability, be more univerſally propagated, and the cavils of unbelievers, by a *fair* repreſentation of its peculiar doctrines, be more effectually and compleatly ſilenced.

Thus have I finiſhed what I intended to offer from the Text, both with regard to the explication of it, and the inforcement of the important inſtruction contained in it. And it is ſo ſuitable to the circumſtances and conduct of our late moſt worthy and honoured friend, Mr. EMLYN, ſo ſuitable to his *habitual temper*, to his *lively* and *fervent aſpirings* after immortal glory, and his *generous emulation* to copy, *ſtrictly*, after the *brighteſt* patterns in the ſacred records, and improve in every moral and Chriſtian excellence, that all who were acquainted with his character, and the remarkable incidents of his life, muſt immediately on hearing it read have made, in their own private reflections, the right application. But beſides the pertinency of the ſubject in itſelf, it was ſtrongly recommended to me on another account, and that is, his having directly mentioned it as the ground of his *conſolation* ond *ſupport* in a very tender ſcene of affliction, which happened to him, as an aggravation

gravation of his diſtreſs, about the time when he was born down by a violent torrent of *oppreſſion*, thro' the violence of *uncharitable* zeal. The ſentiment contained in the paſſage, which I now refer to, is equally juſt and affecting.—" 'Tis indeed, *ſays he*, moſt fit, that ſo liberal a *rewarder*, as the great GOD will be, ſhould appoint us to what trials he pleaſes; and the *temper* moſt worthy to be aſpired after by a *Chriſtian* is, ſo to cheriſh his vigorous deſires of heaven as not to become impatient of the buſineſs or *conflicts* of the preſent life, by *which* he may any way ſerve his *maſter*'s honour. And in ſo doing it is a pleaſure to conſider, that the ſharper his trials are, the *brighter* will the glory be that will reward him; *and alſo*, that he is—*following them, who by faith and patience are gone to inherit the promiſes*.—With whom he hopes to be joined *again*, not as companions in *tribulation* and patience, but in the delights of *endleſs* praiſe, and joyful love*."

But it is expected, I make no doubt, that I ſhould enter more diſtinctly into the character of this truly *great* and *good* man; and I myſelf think it but a juſt reſpect and honour to his uncommon and eminent virtues.—From his early years he had ſtrong and moſt ſerious impreſſions of religion upon his mind, not tinctured with *enthuſiaſm*, nor derived from *mechanical* and *ſuperſtitious terrors*; but ſpringing from mature deliberation

* Preface to Mr. *Emlyn*'s Sermon, intituled, *Funeral Conſolations*; being the firſt he preached after the death of his wife.

deliberation and rational conviction, and regulated by a ſober judgment. His religion therefore was neither *oſtentatious* nor *moroſe*, nor ſubject to the variations and inequalities of *fancy* and *animal temper*; but chearful, courteous, and affable; modeſt, compoſed, and uniform: And the ſervice of God *in ſpirit and in truth*, the advancement of *pure and undefiled religion*, and primitive chriſtianity, free from all human mixtures and *adulterations*, was the governing principle of his whole life.

He entered upon the Miniſtry amongſt the *Proteſtant Diſſenters*, in the latter end of the reign of king *Charles* the ſecond, when all outward proſpects were extremely dark and diſcouraging; and acted all along, even in his younger years, when diſtinction and popular eſtimation are moſt aſſiduouſly courted and ſought after, not as one who was fond of *advancement*, or aim'd at *temporal advantages*; but whoſe chief view it was to promote the honour of his great Lord and Maſter, and, by an upright and conſcientious diſcharge of his duty, to ſecure the ſubſtantial unfading glories of the heavenly world. His firſt ſtation was that of a chaplain in a noble family in the north of *Ireland*, where he behaved in ſo religious, inoffenſive, and prudent a manner in a very nice and critical conjuncture, (of which I think it not decent, in this public way, to give a more particular account) that he was highly careſs'd, and treated with great reſpect, by parties very averſe to each other.

And

And I mention this, which might otherwiſe ſeem too minute a circumſtance, becauſe, while he was in this ſituation, he was offered by his patron a *very conſiderable preferment*, if he would have conformed to the eſtabliſhed church: But the *terms* of conformity, impoſed on ſuch as enter into orders, being what he could not honeſtly comply with (tho' he had not then entertain'd the notions, which he afterwards embraced, relating to the doctrine of the *Trinity)* he choſe rather to decline the offer, than break in upon the purity and peace of his conſcience; and thus gave an *early* ſpecimen of an *inviolate* and *diſintereſted* integrity, which, as he advanced in life, upheld and ſupported him in a much more *dangerous ſcene*, and under more *ſevere* and *perplexing trials*. But yet, notwithſtanding this refuſal, he was very far from being ſtiffly bigotted to any particular ſect, or from entertaining ſuch *violent averſions*, as perſons of contracted views, or of warm and turbulent tempers, are daily ſeen to give into, againſt thoſe of a different perſuaſion: For he lived, at that time, with the miniſter of the pariſh in the ſtricteſt friendſhip and harmony, and (which I mention to the honour of that miniſter's *charitable* and *candid* temper) was not only attended by him, when he officiated in the family to which he belong'd, but often deſired to preach for him in the *Pariſh-church*. --- A ſervice, that his *large* and *generous* principles could not allow him to decline, whoſe affection and brotherly regards extended

extended to *all ſincere Chriſtians*, however diſtinguiſhed, and unhappily *alienated*, from each other, by the diverſity of their ſpeculations, and external modes of worſhip.

After this, when public affairs, in *Ireland*, were thrown into confuſion by king *James* the ſecond's landing there, he retired into *England*, and preached, for ſome time, to a plain congregation at *Leoſtoff*. And, here again, he continued to cultivate and maintain an amicable and reſpectful correſpondence with the miniſter of the *eſtabliſhed Church*, till he was invited to *Dublin*, and joined, with the late Mr. *Boyſe*, in the paſtoral care of a very conſiderable people; where, as a *Preacher*, he was poſſeſs'd of eminent and ſhining qualifications. For it appears from the few compoſitions which he has left of this kind, and from all his other writings *, that he had a ſolid and penetrating *judgment*, and an uncommon ſagacity and force in *reaſoning*; his *ſentiment* was clear and unperplex'd, his *expreſſion* eaſy and natural, but, withal, lively and elevated: We ſee in his diſcourſes a diſtinct and comprehenſive view of the ſubject, and an accurate diſcuſſion of it, together with a happy mixture of the *true pathetic*, which never agitates the paſſions, and puts the ſpirits into an extraordinary ferment by an *artificial eloquence*, and the mere pomp and glare of *words*; but engages the *affection*, by *firſt* addreſſing to the *underſtanding*, and *enlightens* in order to *perſuade*.

* Vide Mr. *Emlyn*'s Tracts in two Volumes.

ſuade. And it is no wonder at all to find, that with ſuch great and *rare* talents, in conjunction with theſe *other* recommending qualities of being a faithful friend, an inſtructive companion, a wiſe adviſer, and a perſon of a modeſt and humble diſpoſition, of an exalted ſtrain of piety, of a ſimplicity of mind that ſcorned all artifice and diſſimulation; 'tis no wonder at all, I ſay, that indued with ſuch *abilities*, and adorned with ſuch *virtues*, he was held in high eſtimation.

But *alas!* after a few years this ſcene was quite reverſed, unhappily for thoſe who were the authors of his diſgrace, and of the public indignities to which he was expoſed, but to his own diſtinguiſhed honour; whom we are now to view as a *brave* and *patient ſufferer for righteouſneſs ſake*, and for the ſacred truth of God. For having, after diligent and humble enquiry, and fervent Prayer to the God of infinite wiſdom to illuminate his underſtanding, and direct him in the purſuit of truth, embraced notions concerning the *Trinity* contrary to thoſe which are *reputed* orthodox, he was diſmiſſed by the people to whom he ſtood related as their miniſter; and the odium of *hereſy* was ſo ſtrong, and carried to ſuch a violent height, as to overrule all other conſiderations, even to the extinguiſhing the ſentiments of common *humanity*, and cancelling all former ties and endearments of *friendſhip*. But neither a long and tedious

*impriſonment**, nor the being made a *ſpectacl* of infamy after the manner of *vile malefactors*†, nor an exorbitant *fine*,§ which was exacted for a matter of *opinion* only, to the ſcandal and great diſhonour of a *free* country, of the *Proteſtant* and *Chriſtian* religion, could in the leaſt ſhake his conſtancy. He continued inflexible, in the defence of what he thought to be the doctrine of Chriſt and his apoſtles, in defiance of all worldly *terrors*; and would, I make no doubt, if the injuſtice and rage of his perſecutors had been permitted to proceed ſo far, have taken *joyfully the* utter *ſpoiling of* his *goods* (as in fact he did in part) *knowing that he had in heaven a better and an enduring ſubſtance* ‡, *and not have counted* even *his life dear*, *that* he *might finiſh* his *courſe with joy* ‖.—Thus we ſee, exemplified in him, the reſolution, fortitude, and zeal of the *firſt* profeſſors and preachers of Chriſtianity, when the purifying and invigorating influences of our holy religion were moſt brightly and glorioufly diſplayed. His *faith* and *patience* were *triumphant* over all the ſcorn, and malice of his enemies. And as he has, by his ſufferings, given a more *unexceptionable* demonſtration of an uncorrupted probity and unaffected piety, than it

* Of a year certain, and to continue till the fine was paid, *which was beyond his utmoſt ability* to pay. Vide Narrative of Mr. *Emlyn*'s Sufferings.

† *With a paper on his breaſt he was led round the four courts of juſtice to be expoſed.* Vide *Narrative.*

§ Of *a thouſand pounds*, ibid.

‡ *Heb.* x. 34. ‖ *Acts* xx. 24.

it is *poſſible* for *almoſt* any one to give, that is engaged only with the *common* trials and conflicts of the Chriſtian life; let not the man of *unoppreſſed* and *unpaſſive* virtue, let not the *zealot*, who may ſtrenuouſly aſſert and vindicate his ſentiments without running any *worldly hazard*, preſume to a *compariſon* with him, but rather let him eſteem and *venerate* his memory, as a Chriſtian of a *higher* claſs: And let us all be thankful to God for ſuch an *example* of ſtedfaſt and invincible integrity, in a *vain*, *careleſs*, and *degenerate* age.

There is one circumſtance ſtill behind, that very much heightens the character of this excellent perſon; and becauſe it is cloſely connected with the ſcene of his life we are now reviewing, I chuſe to introduce it here. What I intend is, that he retained no *uneaſy* or *angry* reſentment of the ill uſage he had met with, nor diſcovered the leaſt mark of an *irritated* and *vindicative* ſpirit; but had ſuch a perfect command over his temper and paſſions, as to ſuppreſs the *narrative* of his ſuffering for fifteen or ſixteen years, before he judged it proper to publiſh it to the world. And tho' the account which he has given be a very *moving* one, and can, I think, hardly fail of making a deep impreſſion upon all who read it, if they have any true ſenſe of piety, or tender workings of humanity; yet the impreſſion chiefly ariſes from the *chriſtian philoſophy* and *greatneſs* of mind therein expreſſed; the whole ſtrain of it being *benevolent*, *mild*, and

compaſſionate, deſtitute of all keen *invectives*, conſtruing every thing in the moſt favourable manner, and imputing it to the beſt principles, and always excuſing and extenuating, where the nature of the facts themſelves could poſſibly admit of *alleviations*. I beg leave to conclude this part of the character of our late reverend and worthy friend, with theſe two Paſſages penned by himſelf. In the firſt he gives a noble proof of his *charity*: For having cited theſe words of St. *James* ---- *they ſhall have judgment without mercy, who ſhew no mercy* *; he immediately adds, "But I heartily and "daily pray, this may never be the por-"tion of any who have injured me. And "as I hope the good God will forgive me "if I have erred, ſince he knows it is with ſin-"cerity, and that I ſuffer for what I take to be "his truth and glory; ſo I alſo hope he will "pardon them, who have perſecuted me only "from a miſtaken zeal; for *they did it igno-"rantly in unbelief*." In what follows we have as bright a ſpecimen of his *Piety* and *Patience*: "Though, *ſays he*, it has been my great *Gra-"vamen*, or miſery, to be laid by in ſilence, "yet, if the things which have happened to me "have *fallen out rather to the furtherance of the "Goſpel*, I ſhall not think myſelf to have been "wholly uſeleſs; becauſe there will never be "men wanting to take the office [of teaching "others]

* *James* ii. 13.

" others] while fewer will take the part I have
" born, to the hazard of all that the world
" counts dear and pleaſant. However, as mat-
" ters were, I had no room for an innocent
" choice, nor any other part but this left me;
" being judged unworthy, and made uncapa-
" ble, of all the reſt. And if, in the whole, I
" may but approve myſelf to the *great Judge*,
" and giver of the prize, I am not anxious a-
" bout the applauſe or cenſures of the ſpecta-
" tors, who ſhall be judged alſo."

But to proceed: Upon Mr. *Emlyn*'s releaſe from his impriſonment, he returned to *England*; and as long as opportunity offered, and he thought he might be uſeful, preached to a ſmall congregation in *London*; which being, at length, diſſolved by the death of the principal perſons concerned, and he himſelf in ſome degree diſabled in the uſe of his limbs, he retreated into a private and ſilent obſcurity. And in his retirement he lived with great plainneſs and moderation, but with a mind as *contented* as it ever was in his utmoſt proſperity. He had no deſire of ſuperfluities, no demands of avarice or ambition to gratify. Probity of heart and a good life were, in his opinion, the *true* riches, and the higheſt honour; though he was favoured with the eſteem and friendſhip of many perſons of eminent learning, and of exalted and diſtinguiſh'd ſtations.

He enjoyed an uncommon *chearfulneſs* and *vivacity*

vivacity of ſpirit, the natural conſequence of a *tried* and *approved* integrity; and the progreſs which he had ſeen thoſe very principles to make, which had expoſed him to ſo much rage and ignominy, furniſh'd him with this *new* ground of rejoicing, that tho' he himſelf had ſuffered *as an evil doer, even unto bonds*, yet *the word of God was not bound.*

And in the laſt extremity of nature, the integrity of his heart kept him from ſinking: For he declared but a little before his death, that he felt great comfort from *the teſtimony of his conſcience, that in ſimplicity and godly ſincerity*, and *not with* fleſhly wiſdom, *he had his converſation in the world* --- and expreſs'd himſelf farther to this effect, " That no ſcene of his life yielded " him more *ſolid ſatisfaction*, than that in " which he ſuffered." At length, being quite ſpent with age and infirmities, and having outlived almoſt all his contemporaries, both enemies and friends, after a ſhort illneſs (and enjoying his intellectuals ſound to the laſt) he was *gathered to his fathers*, all the holy *Martyrs* and *Confeſſors* that had gone before him --- quietly waiting for the *ſalvation* of God. And upon this occaſion, we are naturally led to follow the advice of the pſalmiſt, *viz.* to *mark the perfect man*, and *behold the upright*; *for the end of that man is peace*; and to conſider, that they are eminently *bleſſed who are perſecuted for righteouſneſs ſake, becauſe* GREAT *is their reward in heaven.*

And

And now upon the whole; as it cannot in reaſon be conceived, even ſuppoſing that the principles, for which this faithful ſervant of God ſuffered, were *erroneous* (which however I by no means *admit)* that one of his ſublime piety, ſtrict integrity, and ſingular goodneſs, will be rejected by the righteous Judge of mankind for a mere error of the *underſtanding*; as it cannot be imagined, that his honeſt and diligent endeavours to pleaſe and ſerve his Maker will be found at laſt inſufficient to *plead* for him, but that the *involuntary* imperfections of his knowledge will, at the ſame time, have *weight* enough even with infinite and unchangeable mercy to condemn him; let us learn from this diſcourſe to practiſe moderation and mutual forbearance in all our *ſpeculative* differences from each other. Let us dread the thought of *rejecting* thoſe from the friendſhip and communion of Chriſtians, whom God will *receive* and *honour*; and of giving way to the *extravagant* tranſports of a wild and furious zeal. —But while we are endeavouring to reduce our zeal to its natural and regular ſtate, and by cutting off all excreſcences, to make of it a *rational*, *calm*, and *benevolent* principle, let us be careful to avoid the oppoſite extreme of *lukewarmneſs* and indifference in the great buſineſs of religion. Let us not *be ſlothful, but followers of them, who by faith and patience inherit the promiſes*, that we may gain an admittance into the ſuperior

ior world of improving *rectitude* and immortal *felicity*, and join in aſcribing, with the glorious and innumerable heavenly hoſts, *ſalvation*, *honour*, and *thankſgiving* to the eternal God, *who ſitteth upon the throne of* SUPREMACY, (*unrivalled* in his majeſty and power) *and to the Lamb for ever and ever.*

THE END.